

THE  
WHORE UNVAILED,  
Or the Mystery of the Deceit of the  
CHURCH of ROME,  
REVEALED.

BEING

A brief Answer to a Book Entituled, The Reconfiler of Religions; or a Decider of all Controversies in matters of Faith, Written by a professed *Roman Catholick*, who subscribes his name *A. S.* in which he endeavoured to prove the *Church of Rome* to be the true Church; But what his arguments therein produced are worth for his purpose, may be here seen in this following Treatise.

Also his reflections upon the Principles of the People called *Quakers*, Answered.

With a brief Discovery of the true Church, in which the Doctrine of Perfection is vindicated, by sound (Scripture) Arguments.

By a servant of the Lord, *Josiah Coale.*

Whereunto is added the 14<sup>th</sup>. Chap. of *A. S.* his Book, in which he declares the Protestant, or Sectarian Ministers, not to be true preachers, nor sent of God, which I thought meet to publish herewith, that the Sectarians, or Episcoparians may answer for themselves.

*Oh thou that dwellest upon many waters, abundant in treasures, shine and is come, and the measure of thy covetousness, Jer. 51. 13. For out of the north there cometh up a Nation against her, which shall make her land desolate, and none shall dwell therein, chap. 50. 3.*

*And a mighty Angel took up a great stone, like a millstone, and cast it into the sea, saying, thus saith the Lord, that great City Babylon be thrown down, and shall be found no more at all, Rev. 18. 21.*

*Their Idols are silver and gold, the work of mens hands: They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat, they that make them are like unto them, so is every one that trusteth in them, Pl. 115. 4, 5, 6, 7, 8 But our God is in the heavens, he doth what soever he pleaseth. ver. 3.*

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BY SENATOR

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TO THE  
READER.

Reader,

**A**lthough the Author of the pretended Reconciler of Religions, did, in the conclusion thereof, seem to Challenge an Answer to all particulars therein laid down, according to the Chapters and Numbers thereof; yet I did not look upon his Challenge to be any obligation to me, to proceed according to his directions; neither indeed was it needful or necessary that I should answer his desire therein; for it would have required more time than I was willing to spare for that work, and more labour than I was willing to bestow about it, because there is an easier way which I have taken to do the work as effectual as though I had gone through with every particuler there incerted. For when the foundation of a building is Raced, the whole building will fall as effectually, as though a man should begin at the top, and pull down all, one stone after another; and with a great deal lesse labour it is done. So, for my Comodaty, I have observed that Rule in answering the aforesaid Book, by Racing the Foundation of the Contents thereof, or answering the chief Heads by which he therein endeavoured to prove the Church of Rome to be the True Church; upon which all the rest of his Book hath its dependancy: and those Heads or Particu-

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lars being Confuted, the rest must of (themselves needs  
fall, or of) necessity be of no validity, and so not worth  
spending Ink and Paper about, upon consideration of  
which, I doubt not but the Reader will find as good  
satisfaction in what I have here written concerning the  
Church of Rome, as though I had answered all his  
particulars particularly. And so to the Grace of God do  
I commend thee.

J. C.

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## *The Whore unveiled, &c.*

**G**reat is the controversie at this day throughout the whole Christendom concerning the way of worship and salvation, and great is the confusion that is about faith, and religion, &c. Even amongst all professing Christianity; and many, and cruel are the murthers, that have been acted by them, one against another, about faith, and worship, since the apostacy began; and since people forsook the right way, and went in *Cains* way, and in *Balaams*, Jude *ver. 11*. For then persecution began amongst the profest Christians, and not before; and when the right way was forsaken, then people went into envy, and then they withstood the truth; even as *Jannes*, and *Jambres* withstood *Moses*; and then they began to be scattered (from the holy mountain of the Lord, where nothings hurts, nor destroys) to the barren mountains, where they have been destroying one another; and there (in the dark and cloudy day of Antichrists reign) they have been worshipping the many headed beast; (that then arose) and also the dragon, that gave power to the Beast to make War with the Saints; and they who have been worshipping upon one mountain, they have cryed salvation is here: And they who have been worshipping another head, or upon another hill, they have cryed that salvation was to be found there: (For the seven heads of the beast, are seven mountains upon which the whore sits, that drinks the blood of the Saints.) And so they fell out one with another about the way of salvation, and upon these barren mountains (unto which people are, in vain, looking for salvation) the strife and the envy hath been: And there people hath been killing one another, about the way, and themselves all out of the way, in an Antichristian, destroying, persecuting spirit, as their fruits declares; for the Spirit of Christ never led the true Christians to prosecute any about Religion, neither doth any who are in the right way, kill and destroy mens lives about religion; Nay, they that do so, are not true Christians, but of an Antichristian spirit for I testifie in the name of the Lord, and for God, that the Spirit of Christ doth not (nor never

never did) admit, or allow of persecution, or of destroying mens lives, about worship, & faith towards God; neither are any of them all true Christians (whatsoever they professe) that are found so doing.

For it is not a bare profession of Christ, and of zeal for his cause, and crying up ordinances, &c. that makes people true Christians, or that gives them acceptance with God, or will make them well pleasing unto God; But that which makes a man a true Christian, is (his obedience unto) that Spirit, which baptizeth into the true faith, by which righteousness is wrought, *Heb. 11. 33.* and into Christ who is the Author of faith, and will bring him to have the mind of Christ (as the true Christians had) and will make him partaker of his divine nature, and will teach him to live soberly, righteously, and godly in this present world, and to do to all men as he would they should do unto him, which is according to the Law and Prophets, that Christ came to fulfil: And indeed there is nothing that can bring a man into this true Christian state, but only the working and operation of the Spirit of Christ, in his inward parts, which all ought to obey and submit unto; For the persecuting Jews, who were uncircumcised in heart, and ears, and did alwaies resist the holy Ghost; they professed as great zeal for God, and his cause, as the Apostate Christians now do, and they looked for the coming of the Messiah, of whom all the Prophets prophesied, and profest they would adore him, and reverence him, &c. and said that if they had been in the daies of their fathers, they would not have slain the Prophets, *Mat. 23. 31.* who prophesied of the coming of Christ, and so they had seemingly a great zeal for God, and his truth; But alas, a murdering spirit was found in them, for notwithstanding they professed that they would not have killed the Prophets, yet they killed the Son who was the end of the Prophets; And although the Prophets signified the time when, *Dan. 9. 24.* and the place where the Messiah should be born, *Mic. 5. 2.* yet when he was come according to the Prophets, which they profest; These professing Jews would not own him, nor receive him, *Joh. 1. 11.* because he reproved their hypocrisie, and their murdering spirit, *Joh. 8. 40.* But they crucified and slew him: And this is the very state of the Apostate Christians at this day; for who is there now amongst them but wil profess as great love to Christ, as the Jews in Christs dayes did to the Prophets, who prophesied of him; & who is there now amongst them but will say, had we been in *Pilats* daies, we would not have crucified Christ, nor delivered him up to be crucified

(as the Jews said of the Prophets) yet notwithstanding their so saying, they do as the Jews did; for now in this day of his spiritual appearance (which they professe they look for and expect) they are found persecuting of him in his Members, under the same pretence that the Jews persecuted him in their day, (*viz.*) as a Blasphemer, &c. And so the Persecutors were in all ages blinded by the god of the world, who was a murderer from the beginning; and though they could see the iniquities of their fathers and predecessors, in persecuting and killing the Prophets, yet the envy of their hearts was such, that they could not see their own iniquities, in persecuting and slaying the son, who was greater than the servants, whom their fathers slew: so, as I said before, it is not a profession of Christ, and his Ordinances, or zeal for his cause, that makes people true Christians; neither is God worshipped upon any of those mountains where the persecuting and destroying one another is, but the worship of God consisteth in obedience to that spirit of truth, which condemns all those works of darknesse and cruelty, *and in his own mountain of holinesse, where nothing hurts nor destroys, Isa. 11. 9.* And such is the Father now seeking to worship him, that will worship him there, and is now gathering his sheep from off the barren mountains upon which the Whore sits, (where they have been scattered in the dark and cloudy day of Antichrists reign, and where the wars and fightings are) *even to his own holy mountain, where they shall learn war no more, Isa. 2. 4.* And this is the work that the envious, and murderous one opposeth, and bestirrs himself with all his force and might, in his instruments of cruelty, and men of war, arming of them with all kind of weapons that possibly he can form, to fight against this appearance and work of God; for so it hath been, that since we (who are reproachfully called Quakers) were raised up to be a people, to bear testimony for the name of the Lord, and of the working of his spirit and power, we have alwayes been even as a But for all the Archers of *Babylon* (even from every mountain) to shoot at: And our sufferings hath not been only in our persons and estates, as the spoyling of our goods, and scourgings, and cruel mockings, and imprisonments (many unto death, as this Nation to her anguish must be made to know)

but

but even all sorts of *Babylons Merchants*, (or they that trades in every part of her, or within her suburbs) have oft made it their business to write and print against us, endeavouring thereby as much as in them lay, to render us odious, (to our own Nation, and to Nations about us) under pretence that we were Papists, and Jesuits, and that we propagated Jesuitical principles, &c. but they being almost, if not altogether, weary of that work, finding it to be to no purpose, (for the truth which we profess hath still got ground, and flourisheth through all these things) now at last, the Papists, or Jesuits themselves, (who, I perceive have a secret hope of a day once more in this Nation,) they begin to put out their heads, and to print against us, and so both Protestants and Papists, even every head & horn of the Beast, after whom the whole world wonders, are found pushing against the Lamb and the Saints, *Rev. 17. 14.* For of late a certain Pamphlet accidentally came to my hands, written by a perfect *Roman Catholick*, who subscribed his name *A. S.* in which he seems to shew himself sensible of the great distractions that are throughout the whole *Christendome*, about the true way of worship, and concerning the true Church; and first states a Question, *viz. which is this Church?* &c. and afterwards makes it his business to prove the Church of *Rome* to be this true Church, and that by diverse Arguments by him stated in a Syllogistical manner: And I also finding the Author of the aforesaid Pamphlet therein smiting at the people of God called Quakers, and endeavouring to render them odious, by affirming they are led by a deluding spirit, &c. I found my self somewhat concerned to return a brief reply to his chief Arguments therein produced, by which he hath (in vain) endeavoured to accomplish the aforesaid work by him undertaken.

*A. S.* His first Argument, produced to prove the Church of *Rome* to be the true Church, consisteth of nine particulars, as followeth; *viz. That is the true Church, and no other, which is one, holy, Catholick, and Apostolick Church, which is visible, infallible, invincible, in which is power of miracles, out of which none can be saved; But the Roman Pontifical, that is to say, the faithful people, dispersed all the world over, in communion with the high Priest, Bishop, or Pope of Rome is such, and no other;*

*Other: Therefore the Roman Pontifical alone is the true Church.*

*Reply:* To which I reply, that the true Church, of which Christ alone is Head, and Supreme Governour, is in it self one, holy, Apostolick Church, &c. I shall not go about to deny: but as touching that grand Question by *A. S.* stated before his Argument here inserted (*viz.*) *which is this Church, &c.* I answer, this is a thing indeed disputable amongst many, yea, amongst many thousands, yet not at all questionable, nor yet doubtful unto me; for I am well satisfied therein, and in all other things that appertain to the way of Life and Salvation, but that the Church of *Rome* is the true Church, (as *A. S.* affirmeth, and by his many Arguments hath endeavoured to prove) I do not acknowledge, but deny, and doubt not but I shall, in this short ensuing Treatise, prove the contrary, to the satisfaction of every judicious Reader.

First, Although the true Church, of which Christ is invisible Head, is one, yet the oneness of the Church of *Rome* is not a sufficient Argument to prove her to be the true Church; for wherein doth her oneness consist, farther than in Idolatry, Superstition, Murder, and such like abominations, of which much might be mentioned, (which was never practised by the true Church in the Apostles days) but in these things the Church of *Rome* is one: witness her worshipping Idols, or images, bowing to that she calls her Altar, and the rest of her Superstitious Ceremonies; witness the killing, burning, or drinking the blood of so many thousands, as she hath done for many hundred yeares past, as the whole Christendome full well knows; therefore the Church of *Rome* is not the true Church.

Secondly, And consider, was not the company of Priests one in *Hofea's* dayes, who murdered in the way by consent? whom the Prophet compared to troops of Robbers, *Hof. 6. 9.* And is not the Church of *Rome* one as they were? for hath not she murdered many (by consent of most of her members) in the way that she is in? consider these things.

But then *A. S.* saith, that she is one in matters of Faith, and governed by one invisible Head, Christ; and by one visible Head, the Pope, the true successor of *Peter*, &c. and therefore she is the true Church.

*Answer.* I answer, that she is perfectly united in matters of Faith, I utterly deny: witness the History of the Council of Trent; which copiously relates the Divisions and Contradictions amongst them there about matters of Faith. But admit that it were so, that she were one in matters of Faith, that doth not prove her to be the true Church, unless she could prove her Faith to be the true Faith, by which righteousness is wrought, Heb. 12. 13. And which is made perfect by works of righteousness, James 2. 22. But the Faith of the Church of Rome is not the true Faith, (as her works of unrighteousness before mentioned clearly make manifest) therefore the Church of Rome is not the true Church. I (avoid of being tedious here again)

Secondly, That the Church of Rome is governed by one invisible Head, Christ, that I also deny, and her fruits before mentioned, and which I shall hereafter mention, sufficiently declares the contrary; and as Christ said to the Jews, *If you were of Abraham, you would do the works of Abraham, but now you go about to kill me; thus did not Abraham.* So say I of the Church of Rome, *If she were governed by the one invisible Head, Christ, as the true Church was, then she would have the mind of Christ, (who came not to destroy mens lives, but to save them) as the true Church had, 1 Cor. 2. 16. but she hath not the mind of Christ: Witness her destroying the lives of many, not only of those that believe not, but of those that believe: Therefore she is not governed by the invisible Head, Christ, and consequently is not the true Church, but the Whore that drinks the blood of the Saints.*

Thirdly, But that the Church of Rome is governed by her visible Head, the Pope, I shall not go about to contradict; for although that proves her to be one, in subjection to the Pope, yet it doth not prove her to be the true Church, because Christ never ordained a visible Head to his Church; but that the Pope is the true successor of Peter (as A. S. affirm) that I do deny; and it remains for him to prove it, or for some of his servants to do it for him; for as Peter was converted, he never gave consent to the murdering of any, as the Pope hath done many; Therefore he is not the true Successor of Peter.



Ans. That the true Church is holy; or (as A. S. saith) the spot-  
less body of Christ; that I do acknowledge; but the Church of  
Rome (of which the Pope is visible head) is not holy, nor the  
spotless body of Christ; but (as I said) a body full of leprosy.

Ans. For the spotless body of Christ (the true Church) was  
baptized with the holy Ghost and with fire, the spirit of Judg-  
ment and of burning, and thereby her filth and her spots were  
purged away from her; and she was washed from Idolatry and  
covetousness, &c. as the Apostles testified, 1 Cor. 3. 11. and there-  
by she was fitted for Gods Kingdom, and was made to fit together  
in heavenly places in Christ Jesus; and had the mind of Christ,  
2 Cor. 2. 16. who came not to destroy mens lives, &c. Luk. 9. 56.  
But the Church of Rome is not washed from Idolatry, nor free  
from Murder, as her worshipping of Idols or Images doth testi-  
fies; and as her killing and persecuting about Religion, and wor-  
ship beareth witness (which the spirit of Christ never allowed of,  
nor the spotless body of Christ never practised.) Therefore the  
Church of Rome is not holy, nor the spotless body of Christ.  
And as to that affirmation of A. S. in the third Number of his  
first Chapter (*viz.*) Every man as he is Regenerated in Christ, and a  
member of his body, is holy, and a saint, though as he is the son of A-  
dam, he is a lyar and a sinner.

Ans. To this I answer, That the most part of all the Secta-  
ries in the world will joyn with him in that particular; there-  
fore he need not so much cry against them; but the true Church  
will not own that Doctrine; neither can I own it, because it is  
the Doctrine of Devils, and the spirit of God testifies against it.  
For it is impossible for any man to be both a saint and a sinner  
at one season: for what could be, then might a man serve two  
Masters, which Christ said could not be, Luk. 16. 13. And the  
Apostles said, *all that commit sin, is the servant of sin*; Joh. 8. 34.  
and is free from righteousness, Rom. 6. 22. So hath no part in  
Christ, who is the righteousness of God. And whosoever lo-  
veth or maketh a lye, shall not enter the holy City, which is  
the true Church; Revel. 21. 27. Therefore is no member of it.  
Now let us consider Maignonnet; for according to his own  
confession, the true Church is built of living believers (elect and  
precious) but he that is a lyar and a sinner, is dead (for the soul

that first shall dye. Ezek. 18. 4. Therefore, he that is a lyer and a sinner, is not a living believer, nor yet holy and a saint. Yet I do not deny, but that he that is regenerated in Christ, and is baptized into him, and is thereby made a member of his spotlesse body, is holy and a saint: for by and through the second Adam, he is redeemed out of the first fallen Adams state.

Well, But A. S. saith, That all the members of the Church of Rome are baptized and sanctified in Christ, and that all her Institutions and Ceremonies, &c. are holy, and therefore she is holy.

Ans<sup>r</sup>. I deny it, and he cannot prove it; for all who are baptized into Christ (and are sanctified in him) have put on Christ, Gal. 3. 27. and doth live holy, and have the mind of Christ, 1 Cor. 2. 16. But the Church of Rome hath not the mind of Christ, neither doth she live holy (as aforeproved;) Therefore she is not holy. And as concerning her Institutions and Ceremonies, as Bowing to Images, and Altars, and such things, we never read that she holy Church in the Primitive times, did practise such things: therefore we have no ground to believe they are holy.

3. That the true Church is Catholick or Universal, I shall not go about to deny: but I do deny that the Universality of the Church of Rome, is a sufficient Argument to prove her to be the true Church: for consider

1. What Church is more universal then the great Whore (the false Church) who hath a name written, **MISTERY OF BYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH**, Rev. 17. 5. Who sits upon the many waters, which are Nations, Kindreds, Tongues, and Peoples, Rev. 17. 15. And did not the Whole world, wonder after the beast, that carries the Whore? Rev. 13. 3. And did she not sit as a Queen over them all, with her (fair profession, or) golden cup in her hand, full of abominations, and filthinesse of her fornication? Rev. 18. 7. and 17. 4. And did not all the Inhabitants of the earth, and the Kings of the earth drink of the wine of her fornication, and commit fornication with her, Rev. 18. 3. & 17. 2. (Mark) how universal was this great Whore, the false Church, and how confident she



she was, for she said in her heart, that she should be a nation, Rev. 18. 7. And did she not glorify herself, and reign over the kings of the earth? Rev. 19. 18. mark this thing, all ye that are here, the very state of the Church of Rome now at this day doth she not reign over the Kings of the earth, and over the inhabitants of the earth? and hath she not so done long, even for many ages? Witnesse Fox his *Acts and Monuments*, the first *Volume*, which copiously relates the Authority she hath exercised over Kings, and how Pope *Nicolaus* made *Fredrick* the Emperour hold his stirrup while he got up his horse, yea, and shent him for his pains, because the poor Emperour (not being used to that work) held his stirrup on the wrong side of his horse, aged and bearded.

And again, Did not the great Whore, (which *John* speaks of) drink the blood of the Saints and Martyrs of *Jesus Christ*? Rev. 17. 6. And was she not to have blood given her to drink? And hath not the Church of Rome drunk the blood of many thousands of the Saints and Martyrs of *Jesus*? Surely the Histories of many generations past will testify the truth. Therefore she is not the true Church, but the Whore.

And have not many Nations gone into her, and committed fornication with her? and doth she not sit upon many waters? the Peoples, Kindreds, Tongues, and Nations? and this kind of universality she makes use of, as an argument to prove that she is the true Church? which may be truly said to be a part of her, witchcrafts and sorceries, with which she hath long bewitched the Nations, even all this long night of Apostasy, in which Antichrist hath reigned, who hath blinded the invisible eye in people, and with this same pitiful shallow stuff she would fain still blind that eye which God hath opened in us. But blessed be the Lord, the day is dawning which makes all things manifest.

Secondly, And farther, consider what a slender, or blind Argument it is, to plead universality to prove the Church of Rome to be the true Church. Surely it is, did not consider, that they are many who goe forth from her, that lead to destruction, and that the whole world would be free from her, if she were true, she Whore, the false Church? neither did he consider, that they are but few who find (and walks in) the straight way, which.

which leads unto life: for had he considered these things, he would have been ashamed to have produced such an Argument to prove the Church of Rome to be the true Church. But its clear that the universal Church of Rome sits upon the many waters, and reaches over the Kings of the earth, and goes in the broad way; Therefore she is not the true Church, but the Whore.

Fourthly, Again, That the true Church is Apostolick, and built upon the foundation of the holy Apostles and Prophets, Eph. 2. 20. and was propagated through the world by the Apostles, (that I acknowledge, but that the Church of Rome is Apostolick, or had her beginning in Christ and his Apostles, (as A. S. affirmeth) or that she was propagated through the world by the Apostles, in such discipline, Ceremonies, worshipping of Idols, of Images, Murthering the people of God, &c.) in which she now stands, that I do deny, and its abomination in A. S. to affirm it. For consider,

First, When, or where did Christ, or his Apostles, begin the practice of bowing to Images, or worshipping Idols? or when did any of them bowed on Altars of wood, or pray with a ring of beads, or pray to Saints, or carry a silver, or wooden Crosse about with them, or murder any because they were not of their Faith? The Church of Rome cannot prove that ever Christ or his Apostles began, or practised any of these things; nor that they were in being in their days, we dare them; but they are inventions set up in the false Church, in the dark night of Apostacy, that hath been over the Nations since the Apostles days, and are practised in the Church of Rome to this day; Therefore she is not Apostolick, but Apostate like.

Secondly, These the true Church, or the Members of it, is visible, I shall not deny; and that she is the Light of the world, I do confess; but that the Church of Rome is the true Church, or the Light of the world, because she is visible, that I do not acknowledge, but deny; for although the true Church, or the Members of it, be visible, yet so is the Whore also, as every man may see.

But then some will say, How are they then to be distinguished? First, I answer, By their doctrine, in Christ and his Apostles, and by the grapes of Vines, and figs of the Vines, which are the true Church, and the Members of it.

one fountain send forth bitter water and sweet, James 3. 12. nor a good tree bring forth bad fruit; But the visible Church of Rome brings forth bad fruits, and sends forth bitter waters; as the Councils exercised by her, and the Mothers she hath acted for ages past, testifyeth; and as the Idolatries exercised in her to this day (as before mentioned) witnesseth. For such things was never exercised by, nor in the true Church, in Christ, nor the Apostles dayes; therefore though the Church of Rome be visible, yet her fruits testifyeth, that she is not the true Church.

Secondly, Again A. S. saith; (and diabolically affirmeth in the second Page of his pretended Reconciler of Religions) that the true Church is composed of both good and bad; which I do abominate to acknowledge, and it blasphemy in him to affirm: for, the true Church is built of *Living Stones*, 1 Pet. 2. 5. elect and precious; or (as A. S. affirmeth) of living believers; but no living believers can be truly called the bad; nor the tares, but elect and precious, and all that are living, or precious, are the good; therefore the true Church is built of the good only.

Thirdly, But if the Church of Christ (which A. S. in his second page, affirmeth is the kingdom of Christ) be composed of both good and bad; then according to his own affirmation, the kingdom of Christ is part good, and part bad; which is horrid blasphemy in A. S. to affirm.

Oh grosse darknesse and confusion! Art thou a member of that Church that calls it self the light of the world? Oh, dark, dull, gloomy light! the Lord God Almighty bring all his people out of that dark Cell; that they may walk in his marvellous light, which (testifyeth every man that cometh into the world) which makes all things manifest of what sort it is.

Fourthly, But if you say that Christ likened the kingdom to a net that was cast into the Sea, which gathered of all kinds; — I answer he did so; yet when it came to land, there was none composed, or gathered into the vessels, but the good only, and the bad were cast away, *Matth. 13. 48*. Therefore the true Church is not composed of both good and bad, but of the good only.

Fifthly, But if you object, that the tares and wheat were both.

both to grow together in the field; I answer, they were *Garners* all the harvest; (*and the field is the world*, *Mat. 13. 39.* but the true Church is not of the world, *Job. 17. 14* ) but when the reapers were sent forth ( which were the Angels, that had the Gospel to preach, *Rev. 14. 6.* who went to disciple people, and to baptize them into the true Church, *Mat. 28. 19.* ) Their commission was to compose or gather the wheat only, and to separate the tares from it, and to bind them in bundles for the fire, *Mat. 13. 30.* and therefore the true Church is not composed of both wheat and tares, but of the wheat only.

Sixthly, *Father*, If you say that there was some in the true Church, in the Apostles days, that were false brethren, and these were bad; I answer, Though they were amongst them, yet they were not of them; as the Apostle said, *1 John 2. 19.* Therefore the true Church is not composed of both good and bad, but of the good only.

But to return to the fifth part of *A. S.* his argument, where he saith, *that the Church of Rome is known to the world, in her Bishops, Pastors, and Believers, &c. and therefore she is visible.*

*Ans.* Although that proves her visible, yet it doth not prove her to be the true Church, but the contrary; for the true Church, that was the light of the world, was not known to the world, *Job. 17. 14.* but the visible Church of *Rome* is known to the world, ( as *A. S.* himself affirmeth ) therefore she is not the true Church, but the contrary.

Again, the true Church wrestled not with flesh and blood; neither was her weapons carnal, but spiritual, and she wrestled with spiritual wickednesses that were in the high places, and broke down the strong holds of iniquity, *2 Cor. 10. 3, 4.* but the Church of *Rome* wrestles with flesh and blood, and with men's bodies about Religion, as the whole Christendome knoweth, and the spiritual wickednesses are still standing in her, as afore proved, and as all the world sufficiently know; therefore she is not the true Church.

Sixthly, The infallibility of the true Church, of which Christ is supreme head and governour, I do not go about to deny, but that the Church of *Rome* is infallible, that I do deny. For

First, Although *A. S.* hath affirmed, that she hath alwayes

remained since Christs time unto this day, without Interruption, &c. yet he never proved it: neither can he do it; for, as before I have said, we never read that the true Church in Christs dayes was found in such things, neither was such things then found in her, as is now found in the Church of Rome, and which the Church of Rome is now found in: by which it is clear, that she hath not alwayes remained since Christs time. In the state she now stands.

Secondly, But if she hath alwayes remained, since Christs time to this day, without Interruption (as A. S. saith she hath) then she cannot possibly be the true Church; for the true Church was interrupted since the Resurrection, and Ascension of Christ, (and yet remained, as hereafter I shall shew,) and in the Apostles dayes her Interruption began, and some of the Apostles foresaw it, and said, of your selves shall men arise, speaking perverse things, Acts 20. 30. and when they were arisen, they withstood the truth, as Jannes and Jambres withstood Moyses, 2 Tim. 3. 8. so here the Interruption of the true Church began, and after this John saw the Dragon (interrupting, or) persecuting her into the Wilderness, where she had a place prepared of God, that they might feed her there, a thousand, two hundred, and threescore dayes, Rev. 12. 6. & 13. 14. ver. concerning which, I shall have occasion to speak more hereafter: so on this wise the true Church was interrupted since Christs dayes. But A. S. saith that the Church of Rome hath alwayes remained since Christs time without Interruption; Therefore she is not the true Church.

Thirdly, And whereas A. S. farther saith, that the Church of Rome shall alwayes remain, to the end of the world, and therefore she is infallible.

I answer, He hath not at all confirmed that by any proof, neither hath he any farther proof than his own affirmation; except he would produce that saying of the Mother of Harlots, (viz.) *I sit as a queen, and am no widow, and shall see no sorrow,* Rev. 18. 7. And indeed that would be a very pitiful Argument to prove the Church of Rome infallible; but none other can he produce (except he can prove her to be the true Church, which he is never able to do, his best argument by which he hath undertaken it, being already confuted) Therefore we have no

more

more cause to believe his affirmation, than we have to believe the sayings of the forementioned mother of Harlots, for they are both alike to us; and though she said she should see no sorrow, yet *John* (who was in the spirit of the Lord) said, *that in one day her desolation should come*, Rev. 18. 8. And although *A. S.* saith, that the Church of *Rome* shall alwayes remain to the end of the world, yet I say, in the name of the Lord, and by the same spirit that *John* was in, That the one day, of which *John* spake, is already dawned, in which the desolation of that Great Whore, the Church of *Rome* shall come; and as surely, as when *Sodom* was overthrown, the Cities round about it were overthrown also, 2 *Pet.* 2. 9. *Jude* ver. 7. so certainly, when this great City *Babylon* is overthrown, and made desolate, the suburbs thereof shall be overthrown, and made desolate also. The mouth of the Lord hath spoken it, and therefore she must fail in her prophesies, and cease in her being, which, as *A. S.* saith, the true Church cannot.

Fourthly, And farther, the Church of *Rome* is variable in her judgments; as the diversities of Councils that she hath held concerning matters of Faith, beareth witness; for the following General Council hath oft times excluded that, which was concluded on by the former: and surely both cannot be infallible, they being quite contradictory one to the other. Read the 15th chapter of *F. H.* his book, entitled, *THE GLORY OF THE TRUE CHURCH DISCOVERED*, &c. wherein the contradictions of the General Councils which the Church of *Rome* hath held, are sufficiently made manifest; so that I need not trouble my self to insert them here: and thereby its evident enough, that the Church of *Rome* is not infallible.

Fifthly, Again, if *A. S.* or any other, could prove that the Church of *Rome* had alwayes remained since Christs time; yet, as aforesaid, that is not a sufficient argument to prove her infallible, or that she cannot fail, nor cease. For consider, the Dragon, that old Serpent, called the Devil, who was a murderier from the beginning, (who gave power to the beast that carries the Whore, that drinks the Saints blood, that said she should see no sorrow) was before the dayes of Christs appearance in the flesh, yet the Dragon is not infallible; But the Church of *Rome* is upheld by the Murderer, or carried by the Dragons power in the  
beast,



beast, as the Murthers acted by her beareth witness; therefore she is no more infallible than the Dragon is.

Seventhly, And as to the 7th part of A. S. his Argument, wherein he saith, *the true Church is inerrable*, and then saith, *that the Church of Rome is this inerrable true Church*: for all the *Sectaries, Schismatics, and Hereticks in the world*, saith he, *could never yet shew wherein she erred, nor ever shall*: Therefore she is inerrable.

*Answer*. I answer, although the Hereticks could not prove that the Church of Rome hath erred, yet there are many, who are members of the true Church, of which Christ is Head, and supreme Governour alone, that can prove wherein she hath erred, and doth still grossly erre, from the Doctrine, Practice, and Discipline of the true Church, as it stood in the Apostles dayes: for the Apostle in his dayes said, *let every man be fully perswaded in his own conscience*, Rom. 14. 5. and did not go about to force people to conform to such things, that they were not perswaded of in their consciences, nor to compell them by outward laws to conform thereunto; but the Church of Rome doth not admit, that every one should walk, or act according as they are perswaded in their own consciences, but goes about by outward laws to compell them to conform to that which she calls her holy Ordinances and Institutions, which many, for conscience sake towards God, dare not conform to, because they know them to be invented Idolatries; and they, who cannot for conscience sake submit to her impositions, or drink of her cup of abominations, then to be sure she will drink their blood: Witnesse the blood she hath drunk (for above this thousand years past) of them that could not, for conscience sake towards God, conform to her Ordinances: And therefore she hath erred from that spirit which was in the true Church, and from the Apostles Doctrine, and is still in the error.

Secondly, In the true Church in the Apostles dayes, every one as he had received the gift of the spirit of God, so he might administer, 1 Pet. 4. 10. and the Prophets might speak two or three; and if any thing was revealed to him that stood by, he might speak, and the first should be silent, 1 Cor. 14. 29, 30, 31. But this is not the order of the Church of Rome, as is sufficiently manifest

nifest to all Christendom, therefore she hath erred from the Apostles Spirit and order, and is still in the error: And thus I might produce many more arguments, to shew wherein the church of *Rome* hath erred, and doth erre, only my desire is to be as brief as may be, so that satisfaction may be given: for which I doubt not but this is sufficient as to that particular.

8. And as concerning miracles in the true Church, I do confesse and bear witness, that there are miracles wrought in her daily: but that all miracles are an argument sufficient to prove a people to be the true Church; that I do not acknowledge, but deny: For,

First, the Magicians of *Egypt* could by their Sorceries, or Incantements imitate those things in the sight of the *Egyptians*, that *Moses* and *Aaron* did by the power of God, *Exod. 8. 7.* and he false prophet he wrought lying miracles before the beast that carries the Whore, in so much that he caused fire to come down out of heaven in the sight of men, *Rev. 13. 13, 14.* and *chap. 19. ver. 20.* And this the Whore might have said was done in confirmation of her faith and doctrines; (as *A. S.* doth) yet nevertheless it was done by the Dragons power, who was a murderer from the beginning, For he gave power to the beast (that carries the Whore) to do such things, *Rev. 13. 2.* and therefore the miracles in the Church of *Rome* (if now there be any) is no infallible evidence to prove her to be the true Church. Well,

2. But then it may be some will say, that this is harsh judgment, and how can you tell but that the miracles wrought in the Church of *Rome*, are wrought by the power of God? or how can you distinguish between miracles wrought by the power of God, and miracles wrought by the dragons power?

*Ans.* I answer, we have an infallible way to judge in this particular; For, all miracles wrought by the murdering power, are not wrought by the power of God, but by the Dragons power, for the Dragon, that old Serpent, who is called the Devil, was a murderer from the beginning, (but Christ the power of God, is not a murdering power, for he came not to destroy mens lives, but to save them, *Luke 9. 56.* Therefore the miracles wrought by Christ, the power of God, are not wrought by a murdering power) But the miracles in the Church of *Rome* (if now there be any) are wrought by a murdering power; for the many murders she have acted, sufficient-  
ly



ly testifieth to the whole Christendom, that a murdering power rises in her: By which its clear, that the miracles wrought in the Church of *Rome*, (if there be any) are wrought by the Dragons power, and not by the power of God: So that my judgement concerning the miracles in the Church of *Rome* is not harsh, but according to the spirit of truth and sound reason.

Thirdly, but for all *A. S.* in his Epistle Dedicatory, hath made such a great noise about miracles wrought by a Roman Catholick Priest in and about *London* and *Westminster*, yet when he comes to prove that the Church of *Rome* is powerful in miracles, then he doth just as much as nothing, but takes an easie way to get out from that thing, which seemingly he undertook to go thorow with, by referring of us for a witness of his affirmation to *noſtre, dame de Loreto, noſtre dame de montague, noſtre dame de hall*, and to the whole world, &c. Now what a pittifull proof or witness is this, which *A. S.* directs us to; For as the Apostle saith, *the whole world lies in wickedness*, 1 *John* 5. 19. and wonders after the beast, by whom lying miracles are wrought, *Rev.* 13. 3. So that the miracles which the world bears witness to are lying miracles; for the world knows not Christ, nor his Church, 1 *Job* 3. 1. by whom true miracles are wrought; for when Christ wrought miracles amongst the world, they did not bear witness to him, but said he did it by the Prince of Devils, *Mat* 9. 34. So that the witness that *A. S.* calls for, confirmeth my forementioned affirmation, *viz.* that the miracles in the Church of *Rome* are wrought by the Dragons power in the beast and false prophet, that the whole world wonders after.

Fourthly, and for *noſtre dame de loreto* and the rest mentioned, they signifie nothing as to our satisfaction in this particular, because they are altogether unknown to us; neither can we attain to a certain knowledge of them if we would; for the information of the Church of *Rome* is to us no satisfaction, so as I said before (that *A. S.*) for matter of proving his affirmation, hath done just as much as nothing; only made a shew, like a cloud without rain: But methinks, if there were so many miracles wrought daily by a Roman Priest about *London*, &c. as *A. S.* seems to make a noise of; he should have instanced some of them particularly for our satisfaction: but seeing he hath not instanced any, we have just cause to believe, that there are none at all.

Ninthly, So to proceed to the ninth part of *A. S.* his first Argument, viz. *Out of the true Church none can be saved.*

I answer, that thing I do not at all deny, for all that are saved are of the true Church, but that none can be saved out of the Church of *Rome*, that I do deny, for the Church of *Rome* is not the true Church, but the Whore that drinks the blood of the Saints, as afore-proved, therefore out of the church of *Rome* people may be saved. Wherefore let all who expecteth or desireth salvation make hast out of this great City *Babylon*: And run for your lives towards *Jerusalem* the holy City, the true Church, the Lambs wife, in whose light the Nations of them that are saved must walk, *Rev.* 21. 24. lest you perish within the borders of *Babylon*, whose desolation shall certainly come in one day: Yea, Death, and Mourning, and Famine, for strong is the Lord, who (is now arisen and) judgeth her. Well,

The mystery of the Whore farther discovered.

But if the Church of *Rome* say, that she doth not drink the blood of the Saints, but the blood of hereticks, &c. and therefore she is the true Church.

1. I answer, so, or to that effect, said the destroyers and murderers in all ages, even they that put Christ to death; they did it not in their own account, as he was the Son of God; but as a blasphemer, and the Apostles were persecuted as spreaders of heresie, and shedders of sedition, and not as Saints and servants of the Lord, in their adversaries account, *Act.* 24. 5. and thus the murdering persecuting spirit hath in all ages; as at this day sought to shelter it self, but this covering must now be ript off, for the power of God is arisen that rends the veil of darknesse, and the day is dawning that makes all things manifest.

2. And farther; If they were hereticks, &c. whose blood the Church of *Rome* drinks, yet that doth not argue that she is the true Church, but the contrary; for the true Church did never drink the blood of hereticks, nor persecute any because they were hereticks; but the greatest punishment that ever Christ appointed for hereticks, was, that they should account them as *Publicans*, and *Heathens*, *Mat.* 18. 17.

3. So its clear, that Christ the power of God, and the true Church that had the mind of Christ, did never kill, nor persecute any because

cause they were hereticks, or did not believe, nor yet because (after they believed) they made shipwrack of faith; But laboured in the spirit of love and meeknesse, to restore them, and to convince them by sound doctrine; but if they refused to receive admonition, or to submit to the Church after due admonition given, then they, let them receive the punishment aforesaid, and refused to have fellowship with them, and this was the greatest punishment that ever the true Church inflicted upon any, though they were rebellious, and this was the way to make true believers of people, which force and compulsion, by penall laws will never do: Though its true, compulsive laws may make many of them hypocrites, who feare man more than God, but they who feare not man that can kill the body, and can do no more; but feare the Lord God almighty above all, such will not bow to the compulsive Laws of men, which violares the righteous Law of God in their own hearts; (no more then *Shadrach, Meshach* and *Abednego* would bow to the image that *Nebuchadnizzar* set up) though for their stedfastnesse they suffer the pangs of death, as many of their predecessors have done, whose blood the Church of *Rome* hath drunk.

Thus much in brief to the nine particulars of *A. S.* his first Argument, by which (I perceive) he thought he had infallibly proved the Church of *Rome* to be the true Church, but what his Argument is worth for his purpose, let all who reads this, Judge.

And the next thing he undertakes, is, to prove *Peter* to be the rock or foundation upon which Christ builds his Church; and to accomplish this design, he rambles through several languages, into which the Scripture hath been translated; and in the conclusion he saith (a great lie) to *Peter* then *Christ* said, upon thee I will build my Church, &c. when neither of the several Languages (which he makes use of to prove it) saith any such thing, according to his own interpretation of them; and indeed its blasphemy in *A. S.* to affirm it: But then he saith *that Christ is the primary rock, and Peter the secondary rock.*

*Reply.* But how can that be, that *Peter* should be a secondary rock, for *A. S.* cannot prove that God ever ordained, or appointed a secondary rock to build his Church on, (neither do we in all the Scriptures read of a secondary rock once mentioned) for the Apostle affirmeth the contrary, saying, *Another foundation can no*

man lay, then that which is already laid, 1 Cor. 3. 11. which is *Jesus Christ*: So he is the first and the last, the beginning and the end; and *A. S.* his affirmation is nothing worth for his purpose: nay, it's worse then nothing, for it discovers his deceit and ignorance, though I perceive his intent and aim was, to gratifie his Master the Pope, by pleading his Supremacy, under pretence of setting *Peter* above the rest of the Apostles, when indeed, it's manifest enough, that his intent was to set up the *Pope*, as Lord and Master over Gods heritage, Gentile like, contrary to that saying of our [one] Lord Christ, *viz. be not many masters, for one is your Master, even Christ; and all ye are brethren*, Mat. 23. 8. So that *Peter* was not set up as a visible head over the Church of Christ, as *A. S.* saith the *Pope* is over the Church of *Rome*, neither was *Peter* above other of the Apostles, but a fellow servant with them; and they all fellow workers together with Christ, 2 Cor. 6. 1. and *Paul* was not at all inferiour to *Peter* (in relation to his spiritual authority) for he himself said (yet not bo. stingly but truly) *that he came not behind the very chiefest Apostles*, 2 Cor. 12. 11. So that *Peter* was no more the rock then *Paul* was, and what was *Paul*, or what was *Apollo*, or *Peter*, either:

But Ministers, by whom the Church believed, 1 Cor. 3. 5. so it was not the work of the Apostles to set themselves one above another, for *they abased themselves, that the Lord Jesus Christ might be exalted*: Neither did they preach themselves, but *Jesus Christ the Lord*, and *themselves servants*, &c. 2 Cor. 4. 5. by which it appears that the *Pope* doth not truly succeed *Peter* in the same spirit that he and the rest of the Apostles were in, who had the spirit and mind of Christ, who made himself of no reputation, *Phil.* 2. 7. but the *Pope* truly succeeds those whom the Apostle saw would come, that should be *covetous boasters, and proud blasphemers*, 2 Tim. 3. 2. as doth appeare by his preaching up himself, and his boasting of his great power and superiority, witness *Fox his Acts, the first Volume* pag. 1023. and so on; where you may read at large how several of the *Popes* of *Rome* have sufficiently declared themselves to be *covetous boasters, and proud blasphemers*, and have also laid themselves open enough to the view of all who have an eye to see, so that I need not produce any farther Argument to prove the *Pope* a proud blasphemer.

Then

Then next *A. S.* in his third chapter undertakes to prove, *That neither all sects, nor any one of them, is the true Church, &c.* Whose Cause I am not engaged in, nor intend to plead, therefore I shall let that passe. But his fourth and fifth Chapters contains several Arguments, by which he undertakes farther to prove the Church of Rome to be the true Church, together with some Queries propounded, To which I intend to return a brief and sober Answer.

1. First, *A. S.* saith, *That which was once the true Church is now, &c. But the Roman Pontifical was once the true Church, &c.* I answer, I do not deny but that there was a true Church at Rome in the Apostles dayes, but that the Church now at Rome is therefore the true Church, that doth not follow; for as I have before proved, the true Church in the Apostles dayes was far different, both in Discipline and Practice, from the Church of Rome that now is.

But then *A. S.* saith, *If the Roman Pontifical did fall, what Church did she fall from? If she did faile, when, &c.* I answer, *Paul*, in the first Chapter in his Epistle to the Church of Rome, spake of some, who when they knew God, did not glorifie him as God, but became vain in their imaginations, and changed the glory of the incorruptible God, into an Image made like to corruptible man; and so not liking to retain God in their knowledge, God gave them up to a reprobate mind, and they were filled with unrighteousness, fornication, and wickedness, covetousness, envy, murder, &c. Rom. 1. 21. 23. 28, 29. And is not this the very state of the Church of Rome at this day? is she not now filled with these things? Surely yes. Thousands of thousands must acknowledg it, if they consider it and speak the truth. Oh the murders acted by her, and the blood she hath drunk, as before hinted, and the adulteries committed within her borders. Indeed these, and many other her abominations, are innumerable, as she her self full well knows; therefore she is indeed false, and deeply revolted from that pure spirit in which the true Church stood in the Apostles dayes: Thence she is false, and the time when she fell was, when she began to enter in to these afore said abominations that is now found in her. Well:

2. But then *A. S.* saith, *That if the true Church be infallible, she must*

must have always remained without interruption, since Christ's time, to this day; &c. I answer, although the true Church be infallible, yet it doth not absolutely follow, that she must have always remained without interruption unto this day; for, as I have already proved, the true Church was interrupted by the Dragon, and was persecuted into the Wildernesse, but she did not fail, but remained there, and had a being there, in a place prepared of God for her; concerning which, I shall have occasion to speak more fully shortly.

3. But A. S. saith, That no other Church on earth hath remained unto this day without interruption, besides the Roman Pontifical, and therefore she is the true Church. I answer no, she is not therefore the true Church, but the Whore; for as I have already proved, the true Church was interrupted, and yet remained.

4. But then said A. S. If any can say that there hath remained any other Church on earth, since Christ's time, unto this day without interruption, and error, let him tell what was she, or what is she, where was she, or where is she, what is her name, what Bishops, Pastors, and Believers had she, or yet hath she, what Emperors or Kings did adhere to her, or now do; what general Councils did she hold, what Hereticks did she condemn, what Academies did she erect, or confirm, what Churches or Monastries did she build? &c. And then said he, To these and such like Interrogatories, all the Schismatics, Sectaries, and Hereticks in the world cannot answer.

Ans. To which I answer, Although all the Sectaries in the world cannot answer those questions; yet there are many who are members of the true Church (not of the Church of Rome) that can answer them; and first, I say there hath remained another Church since Christ's time to this day (besides the Roman Pontifical that now is) though not without interruption; yet the true Church (as before proved) was interrupted. And as to those questions, (viz.) What was she, or what is she? &c. I answer, she was in John's day a wonder in Heaven, a woman clothed with the sun (that and there she was) and the Moon was under her feet, and upon her head a Crown of twelve stars, Rev. 12. 1. And having brought forth a man child, that was to rule all Nations with his rod of Iron, the enmity of the Dragon then arose, who sought to devour the man child; but being by the hand of God prevented of his purpose on the man-child,



child, *ver. 5.* he then cast out his blood of persecution after the woman, *ver. 13.* (of whom this ruler was born) and drave her into the Wildernesse, whither she fled from him, to her place prepared of God, that they might feed her there, *a thousand, two hundred, and threescore dayes, Rev. 12. 6. 14.* († and there she hath been) and there she hath been as in a solitary place, and in a mourning state and condition, out of which she † is now returning, and is now coming up out of the Wildernesse, and is descending from God, as a Bride adorned for her husband, *Rev. 21. 2.* and her † name is, *the Bride, the Lamb's wife, the holy City, ver. 9.* † To A. S. his Query (viz.) where was she? † To, where is she? new Jerusalem. And now is Jerusalem shaking her self from the dust of the earth (in which she hath been trodden of the Gentiles) and now is she putting on her beautiful garments, and now doth the solitary begin to rejoyce, and the barren that did not bear, begins to break forth into singing, *Isa. 54. 1.* And the things that many Prophets desired to see, and could not see, is now seen and revealing; glory to God in the highest. The day is come which we have waited for, we will be glad and rejoyce in it; and now the time, times, and half a time, is expired, in which the true Church hath been fed in the Wildernesse; and now is the forty and two months expired also, for which time the holy City hath been trodden under foot of the Gentiles, *Rev. 11. 2.* in which time the beast had power given him to continue, *Rev. 13. 5.* and the Whole world wondered after him, and worshipped him, and in that time it was given unto him, *to make war with the Saints, and to overcome them; and he received power over all Kindreds, and Tongues, and Nations, that all that dwell upon the earth should worship him, whose names were not written in the book of Life, of the Lamb slain from the foundation of the world; If any man have an ear, let him hear, Rev. 13. 7, 8, 9.* And this was the time that the true Church was in her mourning state, which now begins to be over; Glory to God for ever, the day of rejoycing is come.

And for her Bishops, Pastors, and Believers that she had; I answer, Christ was, and is her Bishop and chief Pastor, *1 Pet. 2. 25.* And the rest (after the Apostles dayes) were they that fed her in the Wildernesse; and her Believers were those that had the Testi-

mony of Jesus, Rev. 12. 17. whole blood the Whore drunk. And they are now her Believers, whose blood the Whore thirsts after. And as to that question (*viz.*) *What Emperors or Kings did adhere to her, or now do?*

Ans<sup>r</sup>. I answer, On this wise did the Pharisees Query with those Officers whom they sent to take Jesus and bring him unto them, saying, *Have any of the Rulers, or of the Pharisees believed on him?* Joh. 7. 48. Well, what Emperors or Kings did adhere to him at that time? Was he not therefore the true Christ, because the Rulers of the world, and the Pharisees rejected him? And what said the Apostle to the true Church in his day? You see your calling, brethren, *how that not many wise men after the flesh, not many mighty, nor noble, &c. but God hath chosen the foolish things of this world, to confound the wise, &c. that flesh might not glory in his presence, 1 Cor. 1. 26, 27.* And farther, the Apostle (who preached Christ) said, *That he preached the wisdom of God in a mystery, which none of the Princes of the world knew, &c. 1 Cor. 2. 7, 8.* By which it appears, that none of the Princes of the world knew Christ, the Wisdom of God, 1 Cor. 1. 24. And the true Church was in the world as Christ was; for the Apostle said, as he is so are we in this present world, 1 Joh. 4. 17. *And the world knows us not, ver. 1, because it knew not him.* So that notwithstanding the Princes of this world knew not Christ when he was amongst them, and although the Rulers believed not in him, nor did adhere to him when he was come, yet that did not argue that he was not the true Christ. And notwithstanding it was so, that the true Church was unknown to the world, and was composed not of many wise men after the flesh, nor of the Nobles of the earth, but was persecuted by them (as she is at this day) yet she was the true Church for all that.

And seeing it was so, that the Princes and Rulers did not adhere to her, in the time of her flourishing state (when she was cloathed with the Sun) how can it be expected that they should adhere to her in her persecuted state, and in her mourning wilderness state (for a *rich man shall very hardly enter the kingdom, Mat. 19. 23.* but there is more in them words) And moreover, seeing the Kings of the earth committed fornication with the great Whore, and went into her, how then can it possibly be expected



pected that they should adhere to the true Church? Surely all who have a spiritual eye open, may be hereby satisfied as to this particular. And farther, as to that Query (*viz.*) *What general Councils did she hold, and what Hereticks did she Condemn?*

*Ans.* I answer, she hath not been in a capacity in her wilderness state to hold general councils, as in the time of her flourishing state, yet the mighty God hath alwaies been her wonderful counsellor, *Isa. 9. 6.* and the members of her hath stood in (and held to) his counsel, according to the manifestation thereof received by them; Not loving their lives unto death, as the Church of *Rome* well knows, (who have drank the blood of many of them) or shall know to her sorrow and pangs. And as for the true Churches condemning hereticks; the Church of *Rome* knows, that those members of her, whose blood she hath drunk, did alwaies condemn those heresies that are healed, and the idolatries acted in the Church of *Rome*, and did alwaies give testimony against her superstitious inventions, and denied to have fellowship with her therein, and looked upon her as reprobated from the true faith. (as *Fox* his *Acts* copiously relates) and this was a great condemnation, as the Spirit of Christ gave commission to the true Church to passe upon hereticks.

And again, as to that question, *viz.* *What Academies did she erect.*

*Ans.* I answer, A peoples Erecting of Accademies, is not an argument sufficient to prove them to be the true Church; for what Academies, or Universities did the Apostles Erect or confirm, or attain the knowledg of God in? Was it not the light that shined in their hearts, that gave them this knowledg? *2 Cor. 4. 6.* And was not this light the Law, that was the Apostles Schoolmaster till Christ? *Gal. 3. 24.* And is not the Law which is light, *Pro. 6. 23.* written in the hearts of all people? And is it not a sufficient Schoolmaster now, to bring people (who are taught by it) unto the knowledg of the glory of God, in the face of Christ, as it did the Apostles then? What need then is there of erecting Academies, for people cannot attain to the knowledg of God by Natural learning, *1 Cor. 1. 21.* Nor thereby be made true Ministers of Jesus-Christ. Yet I am not against having an outward School-houle, or some convenient place for the educating or bringing up of children in Natural Learning, which is good in its place; but that any can thereby be brought

brought to the knowledge of God, or made true Ministers of Jesus Christ; that I cannot own. Neither was this way of making Ministers by natural learning, or setting of them up by man, in being, untill people had forsaken the right way, and went into *Cains* way, and *Balaams*, and then the envy and murder began amongst the profest Christians, and then they could not endure sound Doctrine, but heapt up to themselves teachers according to their own hearts lusts, who knew nothing but what they knew naturally, as brut beasts, &c. and this the Apostle *Paul* foresaw; and wrote of to *Timothy*, 2 *Tim.* 4. 3. and *Peter* prophesied of them also, 2 *Pet.* 2. and *John*, and *Jude*, saw them come; 1 *John* 2. 18. *Jude* 10. 11. so that by natural learning, and ordination of man, no true Minister of Christ was ever made, or sent forth; but contrariwise, the Apostle *Paul* was made a Minister, viz. not of man, nor by man, nor yet by natural learning, but by the revelation of Jesus Christ, *Gal.* 1. 1. so we do not understand that in the Apostles dayes they did erect Academies, or that they had any need of them, and indeed I cannot but look upon it as an ignorant question to be proposed by A. S. upon this account. But to his next Query, viz. *What Churches and Monasteries did he build?*

*Ans.* I answer, this is as ignorant a question as the former, and great foolishnesse to ask, what Churches the Church built? however this I say, they who were Members of the true Church, did build up one another in their most holy faith, *Jude* 20. And as for Monasteries, or Monk houses, we hear of no such thing that was in being in the Apostles dayes, neither do we believe that there is any need of them; for we do not read in the holy Scriptures, that ever the true Church, in any generation, built such places, but we know, that many such places have been erected and built within the borders of the great City *Babylon*, since the Apostacy began, and since the right way was forsaken, and many other Superstitious inventions and Idolatries, as before hinted, hath been set up, relating to the beasts and Dragons worship, all which God hath determined to throw down; and when the desolation of all these things cometh, and the seven Mountains upon which the Whore sits, comes to be laid waste, according as hath been prophesied in ages past, *Ila.* 42. 15. And when the great Whore comes to drink the cup of Gods

Gods fury, which is already filled into the hands of the Saints of the most High, to pour out unto her, Rev. 12. I say, then shall she know that God hath spoken by me, and that I have herein declared the truth according as I received it from, and by the spirit of the Lord. And thus much as to his Queries.

But then he speaks of another clear and easie way to find out the true Church, to try all Churches by the true Catechisme, and see which of them all sayes it truly, believes it rightly, &c., and that which doth, is the true.

*Ans.* I answer, to try all Churches by their Doctrine, and practice, and see which is most agreeable to the Principles, Doctrines, and Practice of the true Church in the Apostles dayes, is indeed a way that I do very well approve of, and if all controversies betwixt you and us might be decided after this manner, (laying aside all carnal weapons, carnal laws, prisons, fires, and the like, which hath been the weapons that the Church of Rome hath defended her self with, for many ages past, and doth at this day) I say then it would be indeed well, and we shall be very willing to engage with you with spiritual weapons, bring the best you can form or find out; but for carnal weapons, we are redeemed from them, and the weapons of our warfare are spiritual; so I say, upon equal termes we shall be very willing to dispute the matters with you, that are in controversie betwixt us, and they who are found, either you or us, in Doctrine, life, and practice, to be most agreeable to the true Church in the primitive times, shall be owned, and acknowledged to be the true Church now at this day. And they who are detected to be in the steps, practices, and Doctrines of them whom the holy Prophets, Christ, and his Apostles testified against, shall be concluded to be the false Church, now at this day: and upon these termes, as I said before, we shall be very ready and willing to joyn issue with you, at any time or place, that you with us shall agree upon.

And whereas A. S. saith, that all the Schismatics, Sectaries and Hereticks in the world, cannot truly say that prayer that Christ taught his Disciples, viz. *Our Father which art in Heaven*, &c. for, said he, they are continually doing the works of the Devil, and are his children, and consequently cannot truly call God Father.

796 I answer, therefore the Church of *Rome* cannot call God Father, for she is, and long hath been, doing the works of the Devil, the murderer, as before proved, therefore she is of her father the Devil, and cannot call God father in truth and in righteousness. Then *A. S.* rambles through several other particulars, in which he controverts with Sectaries, &c. whose cause I am not concerned to plead, only this small hint before I have given to prove the Church of *Rome* one of those Sects, who cannot speak the fore-mentioned words truly, and so I shall leave the Sectaries, with whom *A. S.* controverts, to plead their own cause; for the thing that was chiefly in my heart, when I took in hand to write this brief reply, was to prove the Church of *Rome* not to be the true Church, and the chief Arguments by him produced to prove her the true Church, I have already in brief answered.

Again, *A. S.* in his 6th Chapter, makes it his business to prove the Church to be the Judge of all controversies in matters of faith, and saith, *that not every man, nor human reason, nor the private spirit, nor the Bible is this Judge*; and to prove it, he quotes *Mat. 18. 17.* where Christ said, *tell the Church*, &c.

*Ans.* To which I answer, That the Judgement of the true Church, of which Christ is Head, in matters of faith, I do not deny for being governed in all things by the Head Christ, (*to whom all judgment is committed*, John 5. 20.) the Judgement thereof must of necessity be true, (for the strength of Israel cannot lye) and ought to be submitted unto by all; But the Church of *Rome* being not the true Church, (she being not governed by the invisible Head, Christ, to whom all judgment is committed, as before proved) Therefore she is not Judge of controversies in matters of Faith. And the true Church, to whom Christ said, *he that heareth you, heareth me*, were such as heard Christ, and in whom the spirit of the Father spake, *Mat. 10. 20.* But the Church of *Rome* doth not hear Christ, as hereafter I shall prove; therefore they who heare the Church of *Rome*, do not hear Christ. But surely when *A. S.* began this work of deciding controversies, he had forgotten that the Church was the only Judge in that particular, and not every man, nor the private spirit; for had he considered that, (he being but a particular man)

man, would not have undertaken the Churches work; he appears by the Title of his book he hath, for he calls it, *A brief Decider of all controversies in matters of Faith*, which book we have cause to judge is his own only work, and not the Churches; in which we find him condemning himself for the thing which he is doing; for, as appears by his aforesaid Title, himself undertakes to decide controversies; and in his 6th Chapter he affirmeth, that the Church is the only Judge, or decider of all controversies. But this is, that his confusion may the more appear, as it hath done in many other things, as may be seen in this small Treatise; and surely, if the Pope have no better servants than *A. S.* to do his work for him, he had better keep them idle, than to employ them in such a work; for in the end they will bring more shame to him than they will honour; for such like confusion, and other abominations, hath already made the very name of the Pope an ill-favour to all true Christians.

And one thing more in *A. S.* his 6th Chapter, I cannot well omit to observe, where he saith, the spirit inspireth when he will, and you hear his voice, but cannot tell whence, from God or the Devil; he doth come, or whither, to heaven or to hell, he doth go; and then saith, so is every one that is born of the spirit; and to prove this, he quotes *Luke 9. 35.* where Christ said, *ye know not what spirit ye are of.*

Now consider the blindness, and ignorance, or else the wilful wickedness, of *A. S.* who jumbles a deal of Scriptures together, blasphemously wresting of them to his own destruction, or at least, to the destruction of his own work in hand, thinking thereby to blind the minds of people, and with his good words, (mixed with blasphemies) and fair speeches, to deceive the hearts of the simple, as his predecessors have done in the long night of Apostacy which hath been over all nations, since the Apostles dayes. But its in vain for him to strive to accomplish his end, for the day is dawning unto many, and there is an eye opened in many thousands in this Nation of *England*, that gives them to see over, and beyond all this Babylonish or confused trumpery and stuff, and have a feeling of that which was before *Babylon* was, and shall outlast *Babylon*, to the praise of God, and to the glory and honour of his name, who is blessed for ever. Well,

Although it was so, that Christ said unto his Disciples, *you know not what spirit ye are of*, yet consider the time when he spake these words, was it not before they were born of the spirit? (although called to be Apostles) for Christ said unto them, *you must be born again*, John 3. 7. 8. and that he would send them the spirit (of which he said they must be born) which should lead them into all truth, John 16. 13. and he did not say, as *A. S.* doth, that they should not know whence (from God or the Devil) the spirit came, or whither (to heaven or to hell) it went; oh, horrid blasphemy in *A. S.*! who saith, so is every one that is born of the spirit; as much as to say, that he that is born of the spirit, knows not whether he be from God or the Devil, or whither he shall go, to heaven or to hell, oh, wickednesse indeed! Christ said no such thing, as *A. S.* doth, although that blessed worthy saying of our Saviour and Lord Christ, was, and is very true, (*viz.*) *Marvel not that I say unto you, that you must be born again, for the wind bloweth where it listeth, and men hear the sound thereof, but cannot tell from whence it cometh, nor whither it goeth; adding, even so is every one that is born of the spirit*, John 3. 7. 8. (Mark) they that were born of the spirit, were unknown to the world; for said the Apostle (after they were born again) *the world knows us not*. So, although they were in the world, and men saw them, yet the world knew them not, no more than they knew from whence the wind came, and whither it went, which they heard the sound of; and indeed so is the state of the true Church in the world at this day.

And the Apostles did know from whence the spirit came, and of what spirit they were, after they received the spirit of truth, and were born of it, for Christ told them, John 14. 16. *that he would pray the Father, and he should send them the Holy Ghost, the Comforter*, John 16. 7. 13. *which should abide with them for ever; and they did receive it; and were led by it into a heavenly habitation*, Eph. 1. 3. *for they were made to sit together in heavenly places in Christ Jesus*: so its hereby clear, that the Apostles knew from whence the spirit came, and whither it led them; and its also plain, that *A. S.* either wilfully, or sottishly wrests the words of Christ,

and



and by his additions to them, would make them import another thing, than was intended by him, of purpose to divert people from being led by the spirit of God, or to dissuade them from adhering to the leadings of it, under pretence that they cannot tell whence, (from God or the Devil) it doth come, or whither (to heaven or to hell) it goeth, when indeed Christs words in themselves importeth quite another thing, as above shewed; Wherefore let all mind and obey the spirit of truth, which will lead into all truth, and condemn sin in the flesh, and will lead out of all unrighteousness, and errors, and heresies, which the Church of Rome is full of, and that spirit which condemns the abominations of the Whore, and all sin and unrighteousness that is the spirit of God, and comes from God, through the Son of his love, who is the light of the world, that lighteth every man that cometh into the world, and leads up to God the Father, from whence it comes, all who are taught and guided by it, but condemns from God all who in unbelief, or in rebellion, do despight unto it, and disobey the motions thereof.

But to return to the matter concerning the Churches being Judge.

First, I find *A. S.* in the beginning of his seventh Chapter, saying, *Methinks I hear a Quaker whispering, the Light that is in thee is the Judge of all controversies, and the law and rule according to which thou must walk.*

*Ans.* I answer, Yea, the people called Quakers do believe and say, that the light which every man is enlightened with, is the law and rule according to which every man ought to walk, and is the Judge in all controversies in matters of faith, for, (as before) *All Judgement is committed to the Son, John 5. 22. who lighteth every man that cometh into the world; so all Judgement being committed to the light, that lighteth every man, the light that is in every man must of necessity be the Judge of all controversies: and this I farther add, that all who are baptized into Christ, hath put on Christ, and all who are by one spirit baptized into one body, (though they were sometimes darknesse) are made light*

in the Lord, and so they being in him, and he in them, are all one, even as Christ and the Father is one, and he that sanctifieth, and they that are sanctified, are all of one; by which its clear, that Christ in his Church, who is light with him, is the onely Judge of all controversies: and indeed this supernatural Light is the true touchstone, by which all spirits may be tried, whether they be of God, or not, for, as the Apostle said, *whatsoever makes manifest, is light, Ephesians 5. 13.* so that without this touchstone none can try spirits, because an evil spirit may speak good words.

Again, Christ is in all things to be the Example of all believers; *and he lighteth every man that cometh into the world, John 1. 9.* so every man being enlightened with the light of his spirit, who is to be our example in all things, it must of necessity be, that the light that is in us is this Judge, and the law and rule according to which all ought to walk.

Secondly, But then *A. S.* replies, *that the light that is in thee tells thee, that thou must hear Christ, and Christ tells thee, that thou must hear the Church, &c.*

*Ans.* I answer, Yea, the Light that is in us teacheth us to hear Christ, who hath enlightened us, and also to hear his Church, with whom he dwells, and that hears him; and in whom his spirit speaks, so, as I said before, I shall not go about to deny the Authority of the true Church; but the usurped authority of the Church of *Rome* I do deny; usurp'd, I say, because she hath been, and here is, sufficiently proved not to be the true Church (to whom Christ gives power and authority both to bind and to loose) therefore her authority is usurp'd, and she is not to be heard, but to be turned away from.

Thirdly, *A. S.* saith, *If you object, that the spiritual judgeth all things, and the spiritual is judged of no man; I answer, that the godly spiritual judgeth all things, &c.* But I deny, that you, or any other Sectaries in the world, is godly spiritual, for, as *St. Augustine* saith, *they have not the Holy Ghost that are out of the Church.*

*Reply.*



Reply, To which I say, that as A. S. hath confessed, *That the spiritual man judgeth all things*, its according to my own belief; but what doth this avail the Church of Rome, who as I have proved is not godly spiritual; but is sensual and devilish, and is not the true Church, but the Whore; for although as he saith, *The godly spiritual is judged of none*, yet the Whore is judged of all who are godly spiritual; and although A. S. denieth that the Quakers are godly spiritual, yet he is never able to prove his affirmation; for though they have not the holy Ghost who are out of the Church, yet it doth not follow, that they have it not who are out of the Church of Rome, except she could be proved to be the true Church.

The contrary whereof I have already proved; for the people called Quakers (though they are out of the Church of Rome) are led by that spirit which teacheth them to live soberly, righteously, and godly in this present world, as thousands of their Neighbours can bear witness; therefore the people called Quakers are godly spiritual.

Again, That Prophet which is of God, is godly spiritual, Jer. 28. 9. and that Prophet which speaketh a thing, and the thing come to pass, that Prophet is of God. But the people called Quakers have imitated Good Counsellors, prophesied several things, as to the late over-throw of the late over-ruled Powers of this Nation (with divers other things) which accordingly came to pass, (as to their sorrow they were made to know) therefore they are of God, and godly spiritual.

4. A. S. again saith, *If you say, know ye not your selves, how that Jesus Christ is in you, except ye be reprobates*, 2 Cor. 13. 5. I answer, the true sense and meaning of this place is this, &c. So here A. S. is again undertaking that which himself saith is the Churches work; for saith he in his eighth chapter, the Church is the alone interpreter of all Scriptures; and yet he himself, who is but a particular man, is here undertaking to give an interpretation or meaning, to the forementioned Scripture, by which it is plain, that he condemns himself in the thing he is doing.

5. Again fifthly, he saith, *That the spirit of God saith, Hear the Church; but the spirit of the Devil contradicts, and saith, Hear not the Church, but Christ alone*; for of Christ, saith he, its written, *This is*

my beloved Son, him hear ye: behold how the Devil pleads for Christ, of purpose to deceive Christians, &c.

*Ans.* To which I answer, That I think I need not say much to convince all that reads but *A. S.* his own words, that he is either grossly ignorant, or else abominably wilful & wicked; for who can believe that the Devil will plead for Christ, or perswade people to hear Christ, and dissuade them from hearing of the Church? certainly, if he would perswade people to hear the greater, he would not dissuade them from hearing the lesser: And how can people possibly be deceived, that hears Christ and obeys him? I cannot believe that its the spirit of the Devil that perswades people to hear Christ, but rather, that its the drawings of the spirit of the Father, that invites them to come unto the Son, and to hear him, for Christ said, *None cometh unto me, except my father, who hath sent me draw him,* Joh 6:44.

But *A. S.* contrarywise (in effect) saith, *That the Devil draws people to come unto Christ and to hear him.* By which he hath manifestly shewed, that he is of a contrary spirit unto Christ; Therefore *A. S.* is an Antichrist, and one that puts light for darkness, and darknesse for light; against whom the woe is pronounced, *Isa. 5. 20.* And although *A. S.* so much pleads for the church (whom I know all will hear that hears Christ) yet upon serious consideration, I find its of purpose to deceive Christians, and so he hath shewed himself as bad as the Devil he speaks of, being found doing the same work, of which he seems to accuse the Devil; for in his sixth chapter I find him (as afore declared) in effect perswading people, *Not to adhere to the motions of the Spirit of Christ, under pretence that they cannot tell whence (from God or the Devil) it comes, or whither so (Heaven or Hell) it goeth, &c.* And, as above, he is again perswading people, *That its a dangerous thing to hear that spirit that invites them to hear Christ;* calling it the Devil, because it doth not invite them to hear the church of Rome also. But I never read or heard before, that any spirit did invite people to hear Christ, but the spirit of the Father, and his spirit said, *This is my beloved Son, him hear ye,* Mat. 17:5. Therefore that spirit that invites people to hear the Son of God, is not the Devil, but the spirit of the Father, and ought to be heard and obeyed by all.

6. Again, *A. S.* affirmeth, that the spirit of God saith, *That Carpenters, Smiths, Masons, and other tradesmen, must not meddle with Ecclesiastical things, as to Preach, or Teach, &c.* But, saith he, the evil spirit affirmeth the quite contrary, by perswading them they may all prophecy one by one. But alas! then, saith, *A. S.* he deceiveth, for that place is understood of the real and true Prophets, of whose number all the Devils in Hell cannot prove all tradesmen to be.

*Ans.* Here *A. S.* seems to oppose that, which for my part I know none affirms; for who is there that saith all Tradesmen have the spirit of Prophecie? I know none. Yet although all Tradesmen have it not, it doth not therefore follow that no Tradesmen have it; neither did I ever read, that the spirit of God did forbid Tradesmen to meddle with those things, nor doth that Scripture which *A. S.* quotes confirm any such thing which he affirms, but rather the contrary: and we do read in the Scriptures of truth, that Christ did call some of several Tradesmen to teach the way of God, and to Preach the everlasting Gospel; witness St. Peter a Fisher-man, and St. Paul a Tent-maker, with divers others that might be mentioned; so that though all Tradesmen have not the spirit of Prophecie, yet we see that some had, and they were not forbidden, but commanded to Preach and Teach; and therefore they who have the Testimony of Jesus, which is the spirit of Prophecie (although they be Trade-men) they may Preach and Teach, according to the gift thereof received, for the Apostle said, *Every one as he hath received the gift of the spirit, so let him administer,* 1 Pet. 4. 10.

7. And saith *A. S.* the Apostle saith, *Women must not speak in the church; but the Devil saith they may.* For the Scripture averreth, saith he, *That your sons and daughters shall Prophecie; this Devil deceiveth the women Quakers.* But alas! that Scripture was fulfilled in the Apostles, and in the true Prophetesses in their times, as Anna, Luk. 2. 28. and now is in such as have the true spirit of prophecie, which Quakers Wives and Daughters can never prove themselves to have.

*Ans.* Here *A. S.* hath confessed that there was Prophetesses in the Apostles dayes, and that there now is at this day also; and the

the Apostle spake of Women that were helpers with him in the Gospel, *Phil. 2. 3.* So then its undenyable that Women did speak and Prophesie, and now may; though the Apostles did not permit busie bookes and traktors, to be asking questions in the Church, but said they should ask their Husbands at home.

So the thing disputable is, Whether or no the Quakers Wives and Daughters have the true spirit of Prophesie? concerning which I say this, The Testimony of Jesus is the spirit of Prophesie, and many Wives and Daughters of the people called Quakers, have received the testimony of Jesus, and know the life of Jesus manifested in them, as by their fruits of love, meeknesse, gentlenesse, patience, long suffering, &c. (which are fruits of the spirit) doth appear unto those who have a knowledge of them; Therefore they have the spirit of Prophesie.

And farther, several of the Wives and Daughters amongst the people called Quakers, have prophesied of the desolation of the great Whore (the Church of Rome) and when that comes to passe, it will be thereby proved, that they have the true spirit of prophesie; and then shall every tongue confesse to it, and in the mean time let none speak evil of the things they know not, lest they be found fighters against God.

8. Again, *A. S.* saith, *That the good spirit saith, It is a Religious act to swear by God in a Just Cause; but the evil spirit contraditts, for its witness saith he, [Swear not at all.] Behold the Puritanisme of this impious spirit; but alas, he delivditts, for God expressly commands, Jer. 4. 2. Thou shalt swear the Lord liveth in Truth, in Judgment, and in Justice, &c.*

*Ans.* I answer, although in the Law and Prophets, people were commanded to swear in truth and righteousnesse, and to performe their oaths to the Lord; yet Christ the new covenant, whom God promised should not be according to the old, saith swears not at all, *Jer. 31. 31, 32.* and though Moses and the prophets was to be heard, under the ministratiō of the first covenant, yet they said when Christ the second covenant was come, people must hear him; for said Moses, *a Prophet shall the Lord your God raise up unto you like unto me, him shall ye hear, Deut. 18. 15.* And the Prophet said, that Nation and people that will not serve thee, that Nation shall perith, *Isa. 60. 12.* So that although Moses said thou shalt perform thy oath to the Lord,

yet

yet Christ that Prophet who is the end of that Law (and whom Moses said the people must hear, or else be cut off.) he saith, *swear not at all*; and although the Prophet said, *thou shalt swear the Lord liveth, &c.* yet Christ who is the end of the Prophets (and whom the Prophets said people must serve or else perish) saith, *swear not at all*; and although it may be alledged that the Angels swore, yet Christ the first born amongst many brethren (to whom all the Angels must bow) saith, *swear not at all*; and although it may be farther alledged, that God himself swore, and therefore its lawful for Christians to swear, yet God himself said concerning Christ, *This is my beloved son, hear ye him*. Mat. 17 5: And this beloved son of God, (whom all Christians ought to hear) saith, *swear not at all*. All which being rightly weighed, and considered, it plainly appears, that swearing by any oath whatsoever, was forbidden by Christ Jesus, who is the Law-giver unto all Christians, & therefore it is not lawful for Christians to swear at all: And that spirit that tolerates swearing, or would set it up as a religious act, is an antichristian spirit, because it is against the command of Christ.

And although the Apostle might, or did call the Lord to witness concerning the truth which he spake, yet that doth not prove that the Apostle swore, as A. S. affirmeth that he did, neither do we read that ever any of the Apostles did either propagate, or tolerate swearing, since Christ forbid it: But contrariwise the Apostle James saith, *Above all things my brethren, swear not: neither by heaven, nor by the earth, neither by any other oath, but let your yea be yea, and your nay, nay, least you fall into condemnation*: So that although A. S. would wrest the words of Christ to perswade people that his intent was they should not swear but in truth and in righteousness, yet the words of Christ and the Apostle (whom all true Christians are to heare) doth clearly import that their intent was, that people should not swear at all by any oath whatsoever: But this Antichristian spirit which opposeth the doctrines and commands of Christ and his Apostles, we have had large experience of, and we have oft-times seen that it leads people to swear, and also to forswear themselves, both which are an abomination to the Lord, and in the transgression against God and the new covenant.

Ninthly, and A. S. saith, the Apostle said, *salute one another, but the devil saith, salute not one another, for Christ saith, he sending his disciples bid them salute no man by the way*, Luke 10. 4. this Devil

*follows all Quakers, but alas, Christs meaning there was, that none should hinder them by the way, &c.*

*Ans.* To which I answer here again *A. S.* goes about to make us believe, that the commands of Christ are the impositions of the Devil, or at least that the Devil stirs up people to keep the commands of Christ; the first of which is blasphemy in the highest degree, and the second is little lesse: for if the Devil would teach people to keep the commands of Christ, then might they serve Christ and *Be-lial*: but as Christ said, that cannot be. And indeed we do experimentally see and finde, that the Devil alwaies opposeth the keeping of Christs commands: As now in *A. S.* *Who would dissuade them from it, under pretence that its the devil that leads them to it: And as to his saying, this Devil follows all Quakers.* I answer, its true, but alas its intentionally to destroy them; for it was said to the Serpent in the beginning, that the seed of the woman should bruise his head, and he should bruise its heel, *Gen. 3. 15.* And even so its now come to passe, for the Lord Jesus Christ the promised seed, *Gal. 3. 16.* being become the leader of his people, and the Angel of Gods presence going before them, the Devil, as *A. S.* saith, comes after them, and follows them with his fiery darts of persecution, and Serpent like is snarling at the heel: But blessed be the Lord, he that goes before them, and is in them, is greater and mightier, then the Devil that follows them, and he hath been their preserver hitherto, and I doubt not but he will unto the end preserve all who trust in him.

And as concerning Christs words, there needs no meaning to be given to them, for he meant as he spoke, but if they did according to *A. S.* his own conclusion, he is not the interpreter, but the Church; Therefore *A. S.* being not the church, but a particular man according to his own argument, his interpretation is not to be heeded. Again he saith, *every man is not the Interpreter*, for saith he, *every man is a liar*: and indeed he hath confirmed unto us, that himself is a liar, because he hath belied the intent of Christs words aforesaid, by giving his meaning to them.

Then saith *A. S.* *Yet these deluded souls think, that this their deluding spirit is of God, and why for saith, because it reprehends them of sin, &c. and did not Judas his spirit rebuke him of sinne, and notwithstanding induce him to desperation, and to hang himselfe.*

*Ans.*



*Ans.* Here *A. S.* is again putting light for darknesse, or calling the spirit of truth a deluding spirit, for is not that the spirit of truth that reproves the world of sin, *John 16. 7, 8.* Did not Christ say, that he would send the comforter, that should reprove the world of sin, and we never read of any other spirit that did reprove sinne, but the spirit of truth, which *A. S.* (blasphemously) calls a deluding spirit, neither did I ever read that a deluding spirit was the comforter, which that spirit that reproves for sin is, as Christ said. And again, is it not clear that *A. S.* puts light for darknesse, in calling that a deluding spirit, which reproves sin, for the Apostle said, that whatsoever things are reprov'd, are made manifest by the light, for whatsoever makes manifest is light, *Eph. 5. 13.* and the deluding spirit is darknesse it self, so that hereby it manifestly appears, that *A. S.* cannot discern betwixt light and darknesse, so is a miserable blind guide indeed. And though the spirit of truth did rebuke *Judas* for his treachery, doth it therefore follow that it was the same that led him to hang himself; no, this is great ignorance in *A. S.* to affirm, for he might as well have said, That the same spirit that led him to betray his Master, did afterwards rebuke him for it; but then his ignorance would have somewhat more plainly appeared: But it was indeed the same spirit which led *Judas* into that presumptuous act, as to betray his Master, that afterwards led him to desperation, and to hang himself, and that spirit which let him see his wickednesse which he had done, and rebuked him for it, was light, for *whatsoever makes manifest is light*, *Eph. 5. 13.*

Eleventhly, then lastly he saith, *Thus far have we degressed for the Conversion of Quakers, &c.*

*Ans.* To which I say, that if he have no better way to convert Quakers, nor no better arguments to produce in order to their conversion, then what he hath made use of in his pretended reconsider of Religions, he were better be silent, and save his labour, for I cannot believe that a thousand such books will ever convert (or rather divert) one Quaker, nay, nor convince them neither, except it be of his own grosse ignorance, or wilful wickednesse, of which there is enough appears, as before manifested.

Thus having briefly answered the most remarkable arguments produced by *A. S.* to prove the church of *Rome*, the true church, and also the several particulars, by which he endeavoured to render the

people called Quakers, as a people led by a deluding spirit : I find the rest of his book consists of divers arguments , in which he controverts with Sectaries, and their Bibles, and Ministers, &c. whose cause (as aforesaid) I am not ingaged in, therefore it doth not concern me to answer his charges against them, but shall leave them to answer for themselves.

Although there are indeed many things contained in the remaining part of his book, from which I might lay open much of the deceit and ignorance of *A. S.* and the abominations of the church of *Rome* ; But the generality of people being already so fully satisfied concerning her : and the confusion and ignorance of *A. S.* also being herein so fully manifested already ; I look upon it as superfluous at present to enlarge on this account, and indeed if never a word had been said, the very fruits brought forth by the church of *Rome* in the view of all Nations, are enough to forewarn them of adhering to her, for can a man touch pitch and not be defiled.

A hint towards the  
discovery of the  
true Church.

But for all that hath been said ; It may be some will say, that grand question propounded by *A. S.* in the second Chapter of his booke ; Remaines yet unanswered (viz) which is the true Church &c.

First, To which I answer ; that is the true Church ; (and no other) whose fruits makes manifest that they are governed by the invisible head, Christ, and that continues in the doctrine of Christ and his apostles, and that are found in the same order, or discipline in their Assemblies, that the true Church was in the primitive times ; and that have the same way of ordaining ministers ; that the true Church had, And that lives soberly, righteously, and godly, in this present world ; as the true Church did ; But the people called *Quakers* are such as hereafter I shall prove, Therefore the people called *Quakers* are the true Church ;

Secondly, It is manifest by the fruits of the people called *Quakers*, that they are governed by the invisible head, Christ, for Christ commandes his followers ; not to sweare at all, which command the aforesaid people observes and keeps, as this nation of *England* full well knows ;

Againe Christ came not to destroy mens lives ; but to save them ; and commanded his followers to love their enemies ; And it is manifest that the people called *Quakers* have the mind of Christ, because they

they seek not the destruction of any, but the preservation and good of all, and that they love even their enemies, who hates, and persecutes them; because they are ready to assist, or be helpfull to them upon all occasions; or opportunities, in any thing that may tend to their present, and future well-being; therefore, they are governed by the invisible head, Christ; againe, Christ commanded saying, *whatsoever ye would that men should do unto you even so do ye unto them.* Mat. 7.12 which command the aforesaid people observes, and keeps, as thousands can beare witness for them; Therefore they are governed by the invisible head, Christ, and are the true Church.

Thirdly, Againe the people called *Quakers* continues in the doctrine of Christ and his Apostles; for Christ preacht the doctrine of perfection, saying, *be ye perfect, as your heavenly Father is perfect,* Math: 5: 48. And the Apostle preacht the same doctrine: *Heb. 6: 1:* and laboured to present every man perfect in Christ; *Col: 1: 28:* having received gifts for that very worke, *Ephes: 4: 11: 12:* And the people called *Quakers* do preach the same doctrine of perfection, and labours in the power and spirit of the Lord, to present people perfect in Christ; as the Apostles did, as thousands can beare testimony; by which it sufficiently appears that they continue in the doctrine of Christ, and his apostles, and therefore they are the true Church.

But this Christian doctrine is now opposed by all the Antichristian Ministers throughout the whole Christendom, or by all *Babylons* merchants in every parte of her territories, who Ignorantly produce many good words to oppose this doctrine.

1. As first, they urge *Solomons words (viz.) There is not a just man upon the earth that doth good and fineth not,* Therefore say they, people cannot be perfect; But alas, they do not discern the signes of the times, neither do they consider the time and season when these words were spoken, for, at that time all were gon out of the way, and there was none that did good: *Psa: 14: 3.* and they had forsaken the Lord and knew not so much of him, as the ox did of his owner *Isa. 1: 3:* and were in the transgression of gods covenant which he made with their fathers *Lev: 3: 1: 32:* so that although there was none without sin at that time, yet it doth not follow the people can never be free from sin, no more then their being then Ignorant of God, doth argue, that people should never come to the knowledge of him; the

con-

contrary of both which may be easily proved by plaine scripture, for at that time when *Israell* were strangers unto God, and were all gon our of the way, and none amongst them did good &c. even then did God promise that the day should come in which he would make anew covenant with the house of *Judah*, and with the house of *Israell*, (who were in the transgression, of the first covenant *Jer. 31: 31:*) and that he would finish transgression, and make an end of sin, *Dan: 24:* which had hid his face from them (and by which they were made strangers to him, *If. 59. 2.*) and that he would Remember their Iniquities no more, and that they should all know him from the least, to the greatest, *Jer. 31: 34* by which it is evident, that (although in the prophets days, they were all in transgression, and had not the knowledge of God) the purpose of God was to bring them into a better state, which the true Church in the apostles dayes were witnesses of, (for the apostles said, *Heb. 11: 40:* God having provided some better thing for us, that they without us could not be made perfect.) and although some of them had been Idolators, and had lived in the pollutions of he world, yet they were washed and clesed, yea, and justified in the name of the Lord Jesus and by the spirit of our God, *1 Cor. 6: 10, 11:* and so though they were some times Ignorant of God, yet, God caused the Light to shine out of darknesse in their hearts to give them the Light of the knowledg of Gods glory in the face of Christ who dwelt in them, *2 Cor. 4. 6. Gall. 2. 20.* so that both sin and Ignorance was don away in them through the power and coming of the Lord Jesus, and so they did not alwayes remaine in their sins, but was freed from them, as the apostle testified *Rom. 18. & 8. 2.*

Secondly, But then Antichrists ministers saith, that if they were free from sin, why did the apostle say, that if we say we have no sin, we deceive our selves and the truth is not in us, *1 John. 1. 8.*

I Answer he did not say so because people could not be made free from sin, but he said so that they might not sin, *1 John. 2. 1.* and consider who they were that he then wrote to for, he sometimes wrote to children, and sometimes to young men, and sometimes to fathers in the truth, *1 John. 2. 13.* But when he spake those words (*viz.*) *If we say we have no sin, &c.* he then spake to children; for said he, *my little Children, these things I write unto you, that you sin not, 1 Joh. 2. 1.* Now if they had been already perfect, or fully freed from sin, then had they attained to the mans state, which the apostle laboured to bring

bring them to *Colo. 1. 28.* But they having not attained to that state, he would not have them to deceive themselves, (nor to think more highly of themselves then they ought to think, *Rom. 12. 3.*) which children in understanding are subject to do, but with these little children the apostle *travelled in birth, that Christ might be formed in them, Gal. 4. 19.* ( *who is the one offering that perfects for ever, all them that are sanctified, Heb. 10. 14.* ) and he laboured to build them up in the holy faith which gives victory through Christ, that so they might be borne up to a mans state, for said he, he that is born of God doth not sin, *John. 3. 9.*

Thirdly, But then, it may be some will object, that the apostle spake not only of children, but of himselfe also, saying, if we say &c.

To which I Answer, that although the apostle numbred himself with them, yet that doth not argue, that he was in their state, or that he was not set free from sin, no more then *James* his numbring himself amongst the scattered Jews, (saying, *with the same mouth curse we men &c. Jam. 1. 9* ) doth argue that he was one of them that did curse men, for its evident that the apostle became as weake to them that were weak, and to the strong, as strong, and to them that were under the Law, as under the law, and to them that were without the law, as without the law, though not without law to God, and *became all things unto all, that he thereby might gaine some; 1 Cor. 9. 20. 21. 22.* so although he did condescend to them that were weake, as children or babes in Christ, as to number himself amongst them, for the gaining of them to a farther state, yet that doth not at all argue, that he was, as they were, for the apostle *Paul* himself said, *that he was set free from the law of sin and death, Rom. 8. 2.* all which being rightly weighed, and considered, It manifestly appeares, that perfection or freedom from sin, is attainable according to the doctrine of Christ and his apostles, which by the people called *Quakers* is preached and continued in, as before asserted, therefore they are the true Church.

4. Again, The Order and Discipline of the true Church in the Apostles time, was, That the Propets might speak two or three, and the rest might judge; and if any thing was revealed to another that sat by, he might speak, and the first was to hold his peace, *1 Cor. 14. 29, 30.* and the same order the people called *Quakers* have in their assemblies, as is known to thousands, by which

which it appears that they are the true Church.

5. Again, The Ministers of Christ in the true Church in the primitive times (who turned people from darkness to light, and from Satans power, to the power of God, *Gal. 1. 1.*) were Ordained and made Ministers, not of man, nor by man, nor of the letter, but of the spirit, by the revelation of Jesus Christ; *2 Cor. 3. 6.* and so are the Ministers amongst the people called Quakers, made Ministers of the spirit, by the revelation of Jesus Christ, as the effects of their ministry doth testify; for many are turned from darkness to light, and from iniquity to righteousness, and the spirits in prison is by them ministred unto, and the dead are raised unto life, and the captives are set at liberty, as thousands can and must bear witness; Therefore the people called Quakers are the true Church.

6. The true Church in the primitive times, was taught by the grace of God, *that denying ungodliness, and worldly lusts, they should live soberly and righteously, and godly in this present world, Tit. 2. 11, 12.* and the people called Quakers, being taught by the same spirit of grace, doth deny ungodliness, and worldly lusts (as many in this Nation well knows) and doth live soberly, righteously, and godly in this present word, as thousands can testify; Therefore the people called Quakers are the true Church.

Thus I might produce many more arguments to prove the aforesaid people to be the Church of true Christians, but much of this kind hath been by several of them already written; wherefore, I shall not enlarge at present; but for any that shall desire any farther satisfaction, let them come to the Assemblies of the aforesaid people, and hear their Doctrines, and behold their Discipline, &c. and, as the Apostle said, *Try all things, and hold fast that which is good, 1 Thess. 5. 21.*

These



These following Lines are sent to all Sectaries (in Christendome, who have been killing and destroying one another about Faith and Worship) but especially to the Church of ROME.

**O** Babylon the Great, who long hast reign'd a Painted Whore,

And hast bewitch't the Nations with thy enchanting power,  
Into remembrance thou art com'd of God, the mighty Lord,  
Who'll do to thee as thou hast done; the Saints with one accord.

Have bent their bowes against thee, Strong, and mighty men  
they are:

They will not spare nor pitty thee, in this day o' th Lambs  
War,

For it's the day of veng'ance great, of our Almighty God,  
He'll do to thee as thou hast done, thou can't escape his rod.  
The holy Prophets in their day, foretold these things of thee,  
Which to our consolation, we hope to live and see;

For Jeremiah he foresaw, thy desolation great,  
And said an Army great should come, that should give thee  
defeat;

Out of the North the Prophet said, they should come against  
thee. Jer. 50. 9.

(Even as it now is come to pass) before whom thou must  
flee.

The seven heads, or mountains great, on which thou long  
hast sat,

Must now be turned upside down, and made to reele and quake;

For now the Lion he doth roar, and utter forth his voice,  
At which the mountains great must move, and fly away at's  
noise.

Tea, vacant, waste, and desolate, those mountains must be  
laid

And be no more inhabited, for so it hath been said;

Thy Merchants many have wrought themselves, and made  
them great,

And Rul'd with Force and Cruelty, false-prophet like in-  
deed.

Wherefore Lament, and howle they must, and mourn both  
great and small,

And cry, alas, alas, for now is come thy sudden fall:

For th day is dawn'd which John foresaw (and Prophecy'd  
of thee.)

In which he said, and Testify'd, thy total fall should be.

Though thou hast sitten in thy pride, like as a Stately  
Queen,

And said within thy heart and mind, Thine end should not  
be seen,

Though thou hast drunk the blood of Saints, and glorify'd  
thy self,

And said, Thou should'st no sorrow see, nor ever loose thy  
wealth,

Yet woe and sorrow, great and sore, will swiftly thee sur-  
prise,

And all thy expectations, will fall before thine eyes.

When Death and Famine comes on thee, with mourning  
great and sore,

This will predict thine end to thee, who never shalt be  
more;

And truly thy divisions great, predicts thy sudden fall,  
The more, because thou hast refus'd to hear the heavenly call,  
For in thy streets the voice hath cry'd, Repent and fear the  
Lord,

And turn from your Idolatries, serve God with one accord;  
But like the Adder thou hast been, that's deaf and will not  
hear

The Charmer, who hath charmed long, so thou hast stop't  
thine eare:

Why dost not minde the words of Christ, who spake and said  
himself

The Kingdom cannot stand that is divided gainst it self?

And is not thy divisions great, Oh Babylon thou Whore!  
Which doth foretel thy total end, and thou shalt be no more.

The cause which doth provoke the Lord, to poure his Judg-  
ments great

On thee, is thy deceit & pride, & murders which are great,  
And also thy Idolatries, and Whordoms which are many,  
This doth provoke the Lord to wrath, and's anger will not  
tarry:

Wherefore look for it, and expect that it will surely come,  
For God hath said it, and it must accordingly be done.

Written in Bridewel, near

Lanston in Cornwall, the

11.6 Moneth, 1664.

J. C.

G 2

Here

Here follows the Papists 14th Chapter concerning the Protestants, or Sectarian Ministers, published for them to Answer.

*That the Protestant, or Sectarian Minister or Preachers, are not True Preachers, or sent by God.*

1. **A**ll that have no true Mission, are not true Preachers; *How shall they Preach unlesse they are sent?* Rom. 10. 15. But Protestant, or Sectarian Ministers and Preachers have no true mission: For all their mission, from the beginning of their Reformation, was either the Inspiration of a Spirit they knew not what, or the Commission of a Child, *Edward the Sixth*, whom they called Supreme Head of the Church, and from whose Kingly power, all Jurisdiction, as well Ecclesiastical as Secular, they affirm did flow. See *Fox tom. 2. Anno, 1546. in Edw. the 6th.* or the Letters Parents of a Woman, *Queen Eliz.* to whom also they were pleased to attribute the like Superiority and Power. See *Stat. Anno primo Eliz. Cap. 1.* or the Illicit and invallid Ordination or mission, of or by one *Story* an Apostate Monk, who Ordained their first Bishops at the Nags Head in Cheap-side, in *Queen Elizabeths* time: See *Christophorns de sacro Bosco*, or at length the Approbation of *Tryers*, Instituted by his late Highness (forsooth) and Confirmed by Act of Parliament (if they have any better let them prove it, in the mean time let them know, we value not a straw *Mason's* Old New Records produced in the year

year 1613. which was the matter of 50 years after the thing now mentioned was Sacrilegiously and invalidly done, and most disgracefully and shamefully cryed down) But those could not give them any spiritual Authority, Power, or Right to Preach, for according to that Received Maxime of the Law, No man can give more right, then he himself hath, *Cook. lib. 4.* Therefore, &c.

2. Moreover, a Bishop is to be ordained by two or three Bishops, *Consil. Apostil. Can. 1.* And a Priest, and likewise a Deacon, and the rest of the Clergy, by a Bishop, *ibidem Can. 2. Con. Trident. Sess. 23. Can. 7.* But this Apostolical and needful manner of Ordination, or Mission, they never yet had; for they rejected it quite, and brought in an Heretical fashion in its stead, in *Edward* the Sixth's time; neither if they were willing, could they have, for, as I said before, their Bishops from the beginning of their Reformation, had no other Ordination, Consecration, or Mission, then the Commission of the King or Queen; nor yet that, but during the King or Queens pleasure: For the sacrilegious, Illicit, or Invalid Ordination of or by *Story* (which was the first pretended holy Mission of Protestants in *England*, and from whence they hitherto derive their Orders) it was not worth a straw, witness the aforementioned Canons of the Apostolick Council, &c. and consequently, their pretended holy Orders thence derived, are not worth a pin's head; no more is the Approbation of Tryers; Therefore they are not true Preachers. What are they then, forsooth? Intruders, Thieves and Robbers, Hypocrites, Ravenous Wolves, and Murtherers, Sons of Belial, False Prophets, and Priests of *Baal*. Which

is their Heresie? Rebellion, and stubbornesse against the Church; for Rebellion (as they themselves, even in their newest Bible confesse) is as the sin of Witchcraft, and Stubbornesse, is as Iniquity and Idolatry, 1 *Samuel* (as they call it) the 15. and 23.

3. Now if the Protestant or Sectarian Preachers and Teachers be such, what must the Protestants and Sectarians themselves be? If the light that is in them be darkness, how great shall the darkness its self be? If the blind lead the blind, shall they not both fall into the ditch? Sure enough they shall, even into the ditch of everlasting burning, brimstone and fire, where shall be howling, and crying, and weeping, and lamenting, and gnashing of teeth for ever, unless they be converted and do Penance, and live in the Church, in which must alwayes be true Preachers and Teachers, for the Consummation of Saints, to the *work of the Ministry, and edification of the body of Christ*, Ephes. 4. ver. 5, & 11. But in the Protestant, or Sectarian Church, are not such, as now proved, therefore the Protestant or Sectarian Church is not the true Church of true believers. *How shall they believe in him whom* (not of whom, as their Bible saith of purpose to excuse themselves. See above) *they have not heard, or how shall they hear without a Preacher, or how shall they Preach, unless they are sent?*

4. Note this well, gentle Reader, and consider seriously with your self, how deplorable a thing it is to see such hypocritical Intruders to stand in a Pulpit or Tub, with such a brazen fac'd book, as is their Unjust, Corrupt, and perverse Bible in their hand, lulling the poor Ignorant people to the sleep of death, with these words, *Thus saith the Lord*, when the Lord saith no such thing.

Are



Are not these they of whom the Lord himself saith, *Jer.* 14. 14. They prophesie fallſely in my Name, I ſent them not, and I did not bid them, neither did I ſpeak unto them, *a lying viſion, and divination, and fraudulence, and ſedition of their own hearts they prophesie unto you.* See more *Deut.* 13. 5. *Item* 18. 20. &c. And when they have done with their, *Thus ſaith the Lord,* and can ſay no more, then they rowſe up their ſlumbering ſpirits by ſinging unto them one of *Tho. Sternholds, Jack Hopkins,* or *Rob. Wiſdoms* Pſalms; ſuppoſe, *From Turk and Pope,* &c. which Sacrilegious Pſalm, or Diabolical Song, paſſeth with theſe deluders, and their deluded Auditors and Chorifts, for holy Scripture, and the Word of God, as well as *Dixit Dominus, Domino meo,* &c. Oh times, Oh manners, Oh God amend them. *Amen.* See *Eraſtus ſenior* and *jun.* who copiouſly prove this Subject.

A. S.

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THE END.

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